THE

# Hindu Message

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(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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## A Vision of India.

### THE ELEPHANT.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

Upon thy white imperial form I see
God Indra seated whom the worlds adore
When by his grace the earth in every pore
Doth feel the rain's caressing ecstacy
And here I see the golden witchery
Of stately elephants that downward pour
From golden pots—thus says the mystic lore—
Pure waters o'er the blessed form of Shri
Nor is this all. In my successive dreams
I see a tusker bear a garland bright
Bright woven of fair blossoms smelling sweet
Through hills and dales and by the seas and streams,
Through towns and farms, to choose by skilful sight
A king to fill the vacant royal seat.

## The Dreams of the Soul.

BY AN INDIAN DREAMER.

### XXXIV

Her voice rose up to heaven with ringing joy.

She brought a lamp in her hand. Its flame pierced the darkness around like a golden lance.

She drew the water of love from the well of life and her golden bangles clinked and chimed. But the pitcher came always half full and she wondered and was sad.

Ah wait, my love! Let thy lamp of goodness pierce through the darkness of my inner gloom—Let me stand by thy side. When we both draw the water of love from the well of life, then only will thy pitcher be full.

### XXXV

I have sought thee again and again.

I have wandered through evening silences and nocturnal glooms in vain search of thee.

My yearning call has come back to me in mocking echoes.

I now feel an urgent and imperious call to seek thee and find thee.

Reveal thyself O utter sweetness of all sweetness, to my yearning and worshipping gaze!

### XXXVI

I went through a forest in hungering search of my Lord.

The tangled glooms around and the thorns around my feet blinded and wounded me.

My eyes were baffled by the impenetrable mystery.

All on a sudden the lotus bud of Grace broke into an opened blossom and sent its fragrance far and wide and poured out its secreted and perfected honey.

The bee of my heart flew in mad career towards it and into it and rejoiced in its transcendent perfecton of sweetness.

# Events of the Week.

The Congress Sub-Committee have published their report on the Non-cooperation resolution. That the Congress while accepting fully Mr. Gandhi's programme has adopted for immediate use the items of the first stage only shows that saner counsels have prevailed which though not very appreciable is still very consoling. The Committee outline the method of working out the various items of the first stage, from the gentle art of coaxing the "title-rich" to rejuvenating the national iudustries. After considering the Sub-committee's draft instructions on Non-Cooperation, the All-India Congress Committee have adopted it with some alterations.

The Committee have deleted the statement that the Congress has adopted Mr. Gandhi's full programme including the withdrawal of civil and military and non-payment of taxes and have incorporated Mr. Patel's suggestions re: boycott of Government functions.

The Committee have next deleted the sub-committee's interpretation of the word "Gradual" in the Congress resolution and advise only gradual withdrawal of pupils and gradual suspension of practice by lawyers.

The Committee have next adopted Pandit Motilal Nehru's views re: imposition of social boycott of those who would not abide by the decision of the arbitration courts.

The Committee have further deleted the statement that the boycott of foreign goods was an unfortunate interpolation.

* * *

The encrusted Government has after all responded to popular demands and has stopped selling Reverse Councils. The Government's performances in the financial circle has of late been of a not very laudable kind and in the matter of Reverse Councils and in the maintenance of an artificially inflated exchange rate their policy has been one to be wholly condemned. The present financial crisis threatening the country shows that the Government has been playing most nastily with gunpowder and unless the situation is handled wisely by a master-hand it is quite possible to see the financial ruin of the state.

* * *

There is still another danger threatening the state, this one being the recommendations of the Esher Committee. No true Indian could ever for a moment believe that the recommendations are all to the good of his country. The published report is only a summary of the fuller one and it is not unanimous as the Indian members have added separate minutes. Past experiences have made the country sick of the present military policy in India by which her sons are drafted away to be sacrificed in defending foreign nations and countries. No doubt a certain amount of a name for valour and nobleness has thereby been acquired for our soldiers but a name is nothing placed by the side of the country's defence. And what have the Esher Committee done for this ? We confess we are ignorant because we are not told anything about it. But from what has come to us we may well surmise that the recommendations instead of organising and consolidating the army into one for the defence of the land have set about the other way and aim at maintaining it as an "Imperial" army ready to be drafted away where necessary. This fear is confirmed by the scope for increased War Office control that is possible under the new scheme. Nothing would satisfy the people except the total rejection of this dangerous Report.

* * *

Colonel Wedgwood, it seems is coming out to India about the time of the Congress when we hope the Congress would do him all the honour he so richly deserves. This English champion of India might see for himself many things that may put more zest into his fights for India in Parliament.

* * *

How well Germany is recovering her trade is proved by a Reuter's telegram which says that while the imports of last year were $13\frac{1}{3}$ billion marks and the exports 10 billions those between January and May of this year are $23\frac{1}{2}$ and $23\frac{2}{3}$ billions respectively though these include unspecified sums on account of reparations. This is a mighty rapid recovery and we wonder what those 'patriotic' people who wanted to 'strafe' the German trade are doing.

* * *

The strike of the coolies of eight tea gardens near Dumdum resulted in looting, some assault and damages and in the calling out of the military. The trouble however in this case at least is recognised to be one due to the wages of the coolies not having risen with the increased cost of living. Much of the present troubles may be appeased if employers are more just-minded and instead of attributing strikes to political wire-pullers were to recognise their real origin in the economic conditions of the times. Increased wages must be given and people who evade it by believing the troubles to be due to other causes than an increased cost of living shut their eyes to the real fact and only seek ruin for themselves.

* * *

Mr. Patel has come out with a suggestion regarding the Tilak memorial fund which we think is well worth trying. Mr. Patel requires this fund to be used for the purposes of agitation and publicity work. The importance of publicity work has been well recognised of late, especially since the war and its results are most sanguinary and tangible. Egypt, France, America, England as Mr. Patel says spend large sums on the work and without doubt reap a good profit from it. In fact for a state to be progressive at present it must do some publicity work at least and hence Mr. Patel's suggestion has, we hope, some possibilities before it.

* * *

The following is manner in which votes are counted under system the of proportional representation to the Council of State by means of the single transferable vote :—When the votes come to be counted, a calculation is made to see how many votes are necessary to secure the return of a candidate. Thus, if there are four seats to be filled and there are 1000 voters, it is obvious that any candidate who gets 201 votes must be returned. Suppose that one candidate gets 900 first preference votes. The necessary 201 votes are then credited to that candidate and he is declared elected. The excess of votes above 201 are turned over to the candidates who are marked by the voters as their 2nd preference and so on. The exact rules for counting and crediting the votes are necessarily somewhat complicated. Anyone interested in them can find them in the issue of the Gazette of India dated the 28th August 1920 (Notification No. 114).

* * *

The Government have directed the transfer of the School of Arts, Madras, to the Department of Industries. The Director of Industries has been requested to submit proposals, in consultation with Mr. Hadaway, for the re-organisation of the school. Mr. Hadaway will be in future the Director's expert adviser in respect of artistic industries throughout the Presidency.

The attention of the Director of Industries has been drawn to the Secretary of State's Despatch No. 9 Public (Educational), dated 6th February 1896, printed in G. O. 341 (Educational) dated 8th June 1896, laying down the principle that the function of the school should be the encouragement of Indian Art so as to develop the special artistic tendencies of the people with whom it deals and enrich those industries in the products of which beauty of form or colour or both may be superadded to the primary purpose of utility and he is requested to ensure that this principle is kept in view.

* * *

The Government have sanctioned the distribution of a sum of Rs. 8,79, 054 among District Boards and Municipal Councils towards the payment of the allowance of Rs.4 per mensem sanctioned in paragraph 9 of G. O. No. 499, Financial dated the 1st June 1920, to the the teachers employed in the elementary schools under their management.

# The Hindu Message

## England's rule in Ireland.

International opinion has been fast moving on the Irish question and the world does not want to add another chapter to the history of war and bloodshed in that unhappy land. Germany and Austria-Hungary have been forced to drop the role of militarism in their respective domains ; they at least have known that no people can impose their rule without danger and disgrace. But England with her 750 years of experience in Ireland will not realise the dangers of headlong action. Irish history is full of grievances against England. No impartial historian can justify the manner in which England has so far used her superior power. With a little imagination the Irish question might have been settled even during Gladstone's regime and Ireland, unhappy Ireland, would for once have begun a friendly and cordial relation with her persecutor. But no. English rule in Ireland must come to an end ; it might have 30 years ago, twenty years ago, or even six years ago, in a manner leaving no shame in England or no bitterness in Ireland. The year 1920 has been privileged to witness the cutting asunder of the knot.

What is the situation in Ireland now ? Almost all the Irish people have declared by act or by word the worthlessness of their Government. England resorts only to brute force in its crudest form. England is now a name for Irish people to shudder at. Ireland is now a roaring furnace of passion. England performs none of the normally useful or protective functions of the State. English soldiers can detain any Irishman in prison without trial and can blockade any part of Ireland; nay more, they even possess the power of life and death, the right of secret trial, the power to coerce witnesses and to treat the speech of the populace as unlawful. Soldiers are today the masters of Ireland, and Prussianism is enthroned. Anarchy is prevented by only one force and that the force of the Sinn Fein, a body for membership of which any Irishman may be court-martialled.

It was only the other day that an English Captain dispersed the people's Arbitration Court of Tipperary and seized all its documents. The President of the Court when asked by what authority the Court was sitting replied "By the authority of the people of Tipperary." The English Captain boasted of a higher authority—the same authority by which many a German Captain acted in Belgium, for he is the officer of an army of occupation. Irish creameries are in danger of violence from British soldiers and policemen, that in the words of the London "Nation" a premium of £ 5,000 is required in order to insure a factory worth £ 250,000 from the risk for three months. Coroners' inquests are forbidden to be held in several counties because it is thought too dangerous to allow civilian courts to call attention to the circumstances of murder by the police. But for the Irishman's virtue of regarding what is just as generous and of forgiving men who act handsomely the sins of their forefathers, denser shadows would have fallen on the last chapter of England's relationship with Ireland. England's rule in Ireland at the present time is militarism run mad. The British Government has abdicated from its first and elementary task of Government, viz., the protection of the life and liberty of the Irish citizen. Lloyd George's Government has driven Irishmen into open opposition. The Prime minister has surrendered himself into the hands of constables and spies. Thus is the chapter closing with storm and violence. It may close tomorrow, next month, next year. Will the British Demos consent to govern Ireland permanently by an armed police? Will the League of Nations permit this shame to continue for ever ? Will international justice tolerate this crime till eternity ?

The London "Nation" writes:— "We come therefore to the sanguine conclusion that the British Government of Ireland is over. * * * We can only hope the end will be soon ; for we would rather see the Union Jack in different company from its promoters. That any competitive system, monarchical or republican, could be worse, is a thing quite beyond the rather lurid imagination of man to conceive. It is so stupid, cruel, unjust, and purposeless; such a blight on us as well as on the land it plagues: such a waste of virtue in two great peoples ; and such a shame even to this ill-governed world, that we can only pray for its death before some new sin can be laid to its charge. For the Government is now set on a course of pure destruction. All is to go. The Sinn Fein order must perish with the murderous lawlessness; and the vision of Irish freedom sink with the horrid apparition our misrule has conjured up. If that happens, then, indeed, the lot will have been cast against the British Empire. It will destroy its victim and perish with it.

* * *

"The two countries are thus being driven into war. We cannot imagine any circumstances more trying to the temper, reason, and judgment of any set of men than the circumstances under which the army of occupation is doing its hateful work in Ireland. Outbursts of violence on the part of soldiers and police are increasing. The most significant and senseless fact about these outbreaks is the failure of the Government to prevent them. As the outbreaks increase, so will the outrages on the other side. With a people as resolute for their freedom as any in the world, a Government relying on British soldiers, British police, and worst of all, a great body of spies, is proceeding to enforce the most sweeping Coercion Act ever devised."

The British army and the British police are a standing obstruction to the unity and friendship of Ireland with England. Will civil war end, or will it be more openly conducted ?

India has of course its own lesson to learn.

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# Notes and Comments.

The Misras next enter upon the important topic of defining clearly what Hinduism is. They begin by saying that "it is better to start with negative rather than affirmative definitions, as the former are more easily comprehensible to an enquirer than the latter." We do not object to the procedure itself, but the reason given is rather strange. Even if 'negations' are "more easily comprehensible" than affirmations—a proposition which is by no means to be assumed as self-evident or universally true—how can we be certain that they give us a 'better' idea of what they treat than 'positive' statements regarding them? They may, we grant, be useful in making a start,—and perhaps that is what our authors have in view. Let this pass, however, for after all it is a very minor matter.

* * *

Let us take, one by one, the "negations" which they offer us. *First* "Hinduism does not rest on any dogma." What is a "dogma"? An opinion or doctrine which is accepted as true on the ground that it has behind it the support of (recognised) authority. Science, too, has its dogmas. When we have them set before us and accept them, we know that they can be supported by convincing proofs. Again, when we resolve to accept them, we only do so, provisionally. If we are able to modify or even reject them for proper reasons, we and others gain thereby something for the cause of truth. In religion, too, the same holds good,—at least ought to hold good. Even Christianity—which is usually supposed to be the most dogmatic of all religions, its leading modern exponents have always tried to show that its dogmas are only such in the sense that science has its own dogmas—viz., that they can be shown to be true on the basis of both experience and reasoning. This is especially the case with Hinduism. Why, then, should our authors make a parade of the claim that Hinduism "does not rest on any dogma." They say, for instance, that "for a Hindu it is not obligatory to believe in the sanctity or greatness of any individual or to accept any particular doctrine." This is not at all true. Every section of Hindus believes in "the sanctity" and "greatness" of one or more individuals and accepts various doctrines or "dogmas." All sections or sects give their proofs for their beliefs, and they consist either of reasoning or experience. Our authors indulge in what we cannot but regard as a miserable exaggeration when they say that a Hindu "may not believe in God," and need not have "much faith" even in the Veda. They even say that, as a fact, "today the number of such Hindus is not small." If the authors mean only that there are many who 'profess' to be Hindus, but they have no real faith, this may be true. A similar statement may be made about any other religion too. The fact however, is that each religion has its own settled doctrines, and so also the religion of the Hindus, as it has come to us from the past. In these days, however, it suits the convenience of some to call themselves Hindus for various purposes,—and foreigners, especially, who are bent on their own aims often play this trick in order to hoodwink the unwary or mislead the credulous. Our authors refer to "men like Charvaka" and "the Nastik (atheistic) systems of philosophy." It is erroneous to suppose that those who have expounded these systems are (or must be) men who did not believe in the doctrines which are fundamental to Hinduism or conducted themselves in their lives as if they had no faith in the Hindu system of ritual. Bhagavan Brihaspati is the Guru of the Devas, and yet he has expounded the non-theistic system of Charvaka. The same is more or less true of Kapila (the founder of Sankhya philosophy) or Vyasa, the commentator on the Yoga system. Jaimini, the author of the Purvamimamsa system, was a stanuch believer in a personal God or Devas, and yet he has placed himself in the attitude of a pure ritualist in order to formulate a doctrine from one possible point of view. It will be unjust and foolish on our part to claim that he is an atheist. We ought to understand facts as they are, and not jump to hasty conclusions. Each community has its own traditions and habits of ages, and must be judged accordingly. Nothing, therefore, can be a greater error than the author's statement regarding Hinduism that "it relies on ethics rather than on beliefs,"—that it does not denounce any man whose actions are good, simply because he does not accept "the sanctity of any special dogma, person, or book."

* * *

The authors say:—"We have not even a word to express clearly the idea of religion, and have to use the word 'Dharma' or 'Mata' for this purpose, although in reality the former means duty and the latter opinion." This is pure ipse dixit. Dharma, no doubt, has the meaning of "duty, prescribed course of conduct." But it has various other meanings. We merely invite the reader to refer to a Dictionary, say Apte's, at p, 592, where the first meaning of the word is given as "Religion, the customary observances of a caste, sect, &c." Again, 'mata' not only means "opinion," but also "doctrine, tenet, creed, religious belief." (see Apte, p. 834).—It is simply amusing to see how the authors jump from their baseless ideas to the absurd conclusion that "we have had so great a freedom of thought among us, that there is no word implying restraint even to express the idea of religion." The life of a Hindu more than that of all others consists of "restraints," and these restraints are all based upon religious beliefs, doctrines, &c., which are peculiar to each of our various sects.

* * *

The authors next say:—"The Hindu religion was not settled for the Indian people, like the American constitution, at any particular time or times, by any person or persons. It has on the contrary grown gradually like the British constitution." This is directly opposed to the author's claim that Hindus have no "dogma, person, or book," no belief of any kind whatever. How can there be any "growth," when there is nothing to grow? The truth is that the Vedas, Agamas, Puranas, &c. are all sources of religion for the Hindus. Numerous persons have come forward at various epochs to found sects based on one or more of these authorities. The interpretations have varied infinitely, and hence there is an enormous variety of beliefs and usages. But it is not to be supposed that there is nothing common to all Hindus. Swami Vivekananda once attempted at Lahore to state what he called "the common bases of Hinduism," amounting to six in number, and he thereby did us a distinct and memorable service to his co-religionists. The lecture may still be studied with advantage and will give an authoritative clue to what form the religious beliefs, doctrines (or what may even be deemed "dogmas" by non-Hindus) which a true Hindu ought to adhere to, and does, today.

The authors lay down the following proposition:—"The difficulty in following a particular individual is that the defects arising out of the possible narrowness of his ideas and experiences become integral parts of the ethics of his followers." In India, and under the Hindu system of faith, we do not suffer from the evil consequences of this liability. For, we can always test "the ideas and experiences" of any new leader or teacher who comes forward by making an appeal to the contents of the Sruti and Smrities. The Taittiriya-Upanishad distinctly lays down that only those parts of a teacher's own methods of practice are to be followed by his pupils,—which are absolutely free from defects and doubts. Hence, no Hindu need suffer from what the authors call "the narrowness of the experiences of or special expediency adopted by the individuals concerned." Still, there is a good deal of narrowness, bigotry, and folly abroad, and it is due to the fact that the sectaries in India, like their brethren elsewhere, swear by the "narrowness" of those founders of schisms and heresies whom they have chosem to follow, and not the eternal oracles of Sruti and Smriti.

* * *

The authors give a very prejudiced account of the career of, and views promulgated by, Mohamet and Buddha (p. 3),—for they indulge in mere speculations and possibilities, without ascertaining the facts for themselves. Of the former they say:—"If he (Mohamet) had been born in the 19th or 20th century, he would perhaps have not considered more than one living wife proper for any one." Others may hold a different view, and on grounds which may appear sufficient to themselves. Similarly, it is wrong for the thors to suppose,

as they do, (p. 4), that Buddha would not have denied the existence of God or denied the authority of the Vedas, if he had lived in a different epoch. The authors suppose that, because in his time animals were slaughtered at Vedic sacifices, Buddha condemned the Vedas and denied the God on whose behalf the sacrifices were offered. Even today Vedic sacrifices are performed, and animals are slaughtered at them in accordance with the injunctions of the Vedas. The authors seem either to be ignorant of the fact, or content to shut their eyes to it. No doubt, some schismatics or sectaries deny that the killing of animals is enjoined by the Vedas at sacrifices. But the fact that the tradition has been maintained in spite of all opposition shows that it has a weighty support behind it. Moreover, our authors are wrong in holding that Buddha "had to denounce the caste system of the Hindus and had to go so far as not to recognise even God who was its alleged basis,"—simply because, as they say, "the caste system was, 'according to the notions current at the time,' based on the very body of Ishwara (personal God)." Even if Buddha is reborn today, he will find that the same Purusha-sukta which was current in his time is still a part of the Rig-Veda and is considered a 'genuine' part of it, by Orientalists of the stamp of Martin Haug, &c. Some fanatically-minded people easily get rid of inconvenient passages by declaring them to be interpolations. This is a clear device, indeed. But it has so far failed to be effective, for the reason that, in almost all cases of this kind, great authorities can be marshalled on one aside as on the other. The Purusha-Sukta stands as irrefragable as ever as an acceptable source of authority. The same is true of the Gita as an authoritative source of the indefeasible authenticity of the Indian social system. Clever interpreters have only over-reached themselves in their attempts to claim the Gita as supporting social revolution in Hindu society. The authors rightly say :—"It is lucky that Hinduism should not have thought it necessary to accept the binding character of any particular dogma or individual." But, as we have already shown, this is not to be supposed as sanctioning mere anarchy in thought or act. Hinduism has its fundamental conceptions and ideas,—the cornerstones of its faith,—and they can be enumerated, as they have been. Some of them we will here mention. The eternal Veda is the ultimate source of all truth. Iswara is the lord, creator, sustainer of the universe, as also its destroyer. He is omniscient and omnipotent, and distributes the fruits of Karma to all Jiva according to their deserts only and without any partiality or cruel intentions towards any one. The Jivatman is rewarded with various re-incarnations in various parts of the universe in accordance with his ripening Karma, and this fact is calculated to produce disgust for life and reflection on the means of release from Samsara. When, with the aid of a Guru, these means are learned and practised, the truth dawns upon the mind of the inquirer and removes the ignorance which is the cause of the soul's wanderings and bondage. Then comes the realisation of the Self as the Innermost Bliss of the Love which is beyond all life's fever,—the eternal joy which is One only without a second.

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## Social and Religious.

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### The Bhagavad Gita.

With an English Exposition

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA V.

*(continued.)*

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशाञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥
प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

The knower of truth must think with his calm and composed mind that he is not himself engaged in any activity—whether seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, discharging, receiving, opening and closing the eyes,—realising that (in these acts) the senses are moving among the sense-objects.

NOTES.

1. The Advaita school says that this is because the soul is not an actor but Sachchidananda. The Dwaita school says that this is because the true doer as God and man must give up his false idea of independent volition.

2. The Lord has summed up in this verse the work of five *Jnanendriyas* and the five *Karmendriyas*.

The soul is not the actor and director in respect of either voluntary or involuntary or reflex actions in the body. By mere mental *adhyasa* it has imposed on itself the idea of being a doer in regard to the voluntary actions alone. The true seer will have the same attitude towards voluntary actions as we have towards involuntary and reflex actions.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

He who performs actions, surrendering them unto God and giving up attachment, is untouched and untainted by sin like unto a lotus leaf by the water.

NOTES.

1. "Brahma" in this stanza is taken by Sri Sankaracharya and Sri Madhwacharya as meaning God. Sri Ramanujacharya takes it as meaning Prakriti. As everything emanates from Brahman, Prakriti being only the primary emanation or *sakti*, this process of realising our detachedness and our true nature and realising that the sense-actions are really not a portion of our very Self is the same whether we regard them as the effect of Prakriti (a nearer cause) or as the result of God's *sankalpa* (the ultimate cause).

2. The previous two verses refer to the *Jnana yoga*. This verse refers to to the *Karma yoga*.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

The (karma) yogins perform action—renouncing attachment and for the sake of mental purity—with their body and mind and senses which are freed from the sense of possession and pleasure and full of the sense of surrender of all fruits to God.

NOTES.

1. The word केवल has been explained above by a long phrase to bring out its full force as pointed out by Sri Sankaracharya.

2. The purified mind, as pointed out in the Bhashyotkarsha Deepika, will rejoice in meditation and selfless aid to others. The purified ears will rejoice in hearing about His love and his blessed actions for the good of humanity. The purified tongue will take what had been offered in his worship. The purified nose will rejoice in the smell of flowers placed in worship at his lotus feet. The purified skin will rejoice in his divinest streams. The purified feet will seek his shrines. The purified hands will worship him. The purified tongue will utter in gladness his praise and sing his glory.

3. Such holy actions bless not only the doer but also those who follow or applaud them or merely report them or look on them.

धर्मः श्रुतो वा दृष्टो वा कथितो वा कृतोऽपि वा ।
अनुमोदितो वा राजेन्द्र पुनाति पुरुषं सदा ॥

(Mahabharata Aswamadha parva, chapter 94 verse 29.)

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

The dedicator of fruits of actions to God by giving up such fruits attains the peace born of such stead-

fastness (of karma yoga). The man of unpoised mind is bound, because of its acting under desire and of its attachment to fruits.

NOTES.

1. The diversity of results of actions is due to the diversity of mental attitudes.

2. Sri Ramanujacharya takes the goal indicated by these verses to be the realisation of Jeeva. According to him, as pointed out already, the Gita leaves the soul at the end of the VIth chapter in a state of the realisation of the self attained by Karma yoga and Jnana yoga and then teaches the fitted soul the bliss of Bhakti yoga.

*(To be continued.)*

# Literary and Educational.

## Hand-loom weaving.

BY SON OF INDIA.

It is a truism that hand-loom weaving flourished in ancient India to a degree unattained yet by even the Lancashire mills of the present day. That there is evidence that "mummies in Egyptian tombs dating from 2000 B. C. have been found wrapped in Indian muslin of the finest quality" will only afford us a melancholy consolation. The decline, why, the almost complete extinction, of the industry is a very painful, if not a humiliating, episode, for a succinct account of which we can only refer the reader to the masterly minute of dissent appended by Pandit Malaviya to the Report of the recent Industrial Commission. Whatever the cause, no one can hood-wink the present state of affairs. The suicidal policy that we have been so long following, or rather been made to follow, in the matter of the export of raw cotton and the import of manufactured articles should be arrested, and arrested at once. The policy of *Laissez Faire* is not the worst that can be laid at the doors of our benign paternal Government. We cannot afford to drift any more. The Calcutta Congress has called on the country to boycott foreign goods. As for purposes of this article we shall have to confine ourselves to cotton goods, we shall have to consider the best means of improving the cotton industry in India.

Whether in the face of the power-loom, the hand-loom industry can not only be revived, but also be made to thrive is a question on which there are differences of opinion. That each household in India will have its own spinning wheel and its own handloom is a contingency so remote that we may possibly be justified in holding Mahatma Gandhi's enthusiasm to be rather idealistic. Mahatma Gandhi's averment to the contrary notwithstanding, we may be excused if we fear that the handloom cannot displace the power-loom. Is then this cheap cottage industry that our forefathers considered to be one of the fairest means of earning a livelihood as is evidenced by the tamil saying, "கொட்டை நூற்ற காசு பாழ் போகிறதோ," is this cottage industry then to be given up? Fortunately we have not arrived at that predicament yet. For one thing the power-looms disdain to produce coarse goods which are resorted to by the masses. Nor *can* they turn out superfine qualities of work "which represent a luxurious type of clothing regularly worn by men and women of the middle and upper classes." The hand-loom weavers use better dyes, and in certain cases produce articles of "better wearing qualities and at cheaper cost than is possible on the power loom." Again, that the power-loom has to contend against several obstacles such as excise duties, labour troubles and the increase in the cost of production is an indication that the hand-loom industry need not die out.

It cannot be gainsaid that in the matter of the revival of the handloom industry, our object should be to promote the interests of both the producer and the consumer as well and must therefore endeavour to find out means to improve the quality of the product and to derive the maximum output from the minimum cost. We can roughly divide the weaver's disabilities into four classes and consider how we can best remove them.

TOOLS.

The handloom consists of very primitive tools which involve slow, laborious, and therefore costly production. Although no very elaborate improvement need be made, the introduction of the fly shuttle will certainly go a long way towards greater out-turn. The fly shuttle does not cost much, and has been, by experience, found to be very useful.

YARN.

The next and probably the biggest obstacle that the hand-loom weavers are put to is the supply of yarn. The longer the staple of the cotton, the finer will be the yarn. Unfortunately the cotton that is at present grown in India is the shortest-stapled, being only $\frac{5}{8}$ "while the American cotton is $\frac{3}{4}$, the Egyptian cotton 1 and the See Island (we are not sure of the correctness of the spelling) cotton $1\frac{1}{2}$." This means that we can spin the coarsest yarn and therefore weave the coarsest cloth from our Indian cotton. It is the imperative outlook of the Indian cotton-growers to use the best seeds. This will be no less to their own advantage in as much as long-stapled cotton will certainly fetch them higher prices than the short-stapled. The Agricultural Department has been doing some thing in this direction and they must educate the people in this respect. The fineness of the yarn is represented in counts. A hank is a unit of measurement equivalent to 840 yards. When we say that a particular yarn is 200 counts we mean that in a pound weight of that yarn there are 200 hanks or 200 × 840 yards length of yarn, so that it will be seen that the fineness of the yarn varies directly with its count. A finer yarn requires more twisting and more labour than a coarser one and is therefore more costly. In weaving, there are two principal processes viz., the warping and the woofing. The woofing requires coarser yarn than the warping so as to make the cloth more soft and durable. Our weaver has thus to go in for two different kinds of yarn which in his present financial condition he can ill afford to do. He has therefore to use the same fine yarn for both the warp and the woof. This not only involves greater cost but also makes the cloth less durable. This accounts also for the inter-spaces that we see in all hand-loom woven cloths. Again the weaver does not get a fresh supply of yarn. The few spinning mills in India have also weaving departments attached to them, and therefore look at their own interests first, and the little yarn that is left with them they sell at fabulous prices in accordance with the law of supply and demand. It is learnt on high authority that the central jail at Coimbatore that has only a weaving section attached it, found it difficult to purchase yarn at the prices at which it had undertaken to supply the munitions Board with woven cloth. That being so, the difficulties of the ordinary weaver cannot be exaggerated.

To our shame it must be admitted that we have lost our business habits and do not scruple to stoop to dishonest methods which bring down enormous losses to the country, though for the nonce they may be paying to the individual. It is said that a certain merchant near Bombay came across a piece of land whose soil had so much the colour of wheat that he at once purchased the land, employed labourers to make little wheat-like grains, and adulterated his wheat with these false grains. He had probably an order from England for an enormous quantity of wheat, and he grew very rich. But as soon as the fraud was discovered, the price of Indian wheat fell. The country sustained immense losses in money and in prestige. The same is the case with regard to yarn as well. Yarn is supplied in bundles. The label outside indicates a fine yarn while the yarn inside is coarser. The weaver is not only duped of his money, but he also finds that the yarn he has purchased will not do for the cloth that he has in his loom or that he intends to weave. Nor is the length of the yarn uniform. This puts him to additional losses and pushes up

the cost of the goods; though all this is ultimately thrown on the shoulders of the consumer, still after a time the weaver finds no demand for his articles and his business fails. Some means should therefore be devised whereby the weaver can obtain an unfailing supply of good yarn.

In the matter of the warping, again, the weaver meets with a good deal of difficulties. He has to spread out his warp in the open street and has to call in the assistance of not only his own women and children, but also his neighbours. This process involves three main difficulties. First his work will have to depend upon the weather; if it should be continuously inclement for some time he will have to remain idle at home. Secondly, the length of the warp will have to suit the facilities available, so that every now and then he will have to be at the warping. Thirdly when his warp is ready for work, he will have to return the obligation of his neighbours. These can be avoided if we have co-ordinate power looms with the hand-looms. In every district, at its headquarters, or preferably at every principal weaving centre, a spinning factory should be opened. There they should not only spin yarn, but also do the warping by means of what is called the Dressa-sizer. The warp can be supplied in differant widths and in various counts. The warp can be rolled in beams and supplied to the weavers through co-operative societies. It is said that this method of warping costs less than half the hand method while it avoids all the difficulties that the weaver has otherwise to encounter. It may be most pertinently said that though the hand method is costlier still the weaver did not pay for the services of his women and children, and that the cost of the machine warp, however tempting is a distinct loss to the family. But it would be well to remember in this connection that the warping having been obtained ready made, the labour of the women and children may be availed of in weaving cloths which do not require any great dexterity. This will certainly bring the family an income much greater than if they had been engaged in warping. All this sounds good enough but who is to establish the spinning factory? Indian capital has always been shy, and will never venture out of the beaten paths. If one industry is found to be paying, every man that has a pie to save will invest it only in that industry. Unknown things, to us are unknowable. As was the case with the pencil factory at Madras, and the soap factory at Calicut the Government must set up demonstration factories and let the people understand what a profit can be made out of it. Perumal Chetties will not be wanting to take them up. The Tanjore District Conference that recently met at Papanasam has also urged on Government the desirability of establishing at an early date a demonstration spinning factory at Tanjore. We know what such pious resolutions are worth. We must agitate, agitate, agitate.

CO OPERATION.

So much for the yarn. Another disadvantage that the weaver suffers from is the want of capital and other facilities. This can only be remedied by the promotion of co-operation among the weavers themselves. A weaver's Co-operative Society must be started which must not only supply the yarn for the woof, and the warp beams, and the dyes and other requisites, but also take back the finished product from the weaver's and find for it the most advantageous market. This can easily be done through the officers of the Co-operative department who are ever ready to help those that help themselves.

EDUCATION.

The weavers as a class are mostly illiterate. Their dwellings are unclean if not filthy, and it is with great difficulty that one can pass through their streets. They not only stand in bad need of elementary education and a knowledge of domestic sanitation, but they also want technical education as well. The mixing and the blending of colours, colours and their properties, and artistic workmanship are some of the subjects in which they should be given instructions.

We shall be amply rewarded if this article stimulates thought in those that are interested in the welfare of our Bharatha Matha. Home Rule by itself is only a a means to an end, while the promotion of Indian industries is an end in itself.

# Historical and Scientific.

## Home Rule for India.

BY SUDHINDRA BOSE.

(*From The Open Court.*)

(*concluded.*)

Various were the indignities, bodily and other punishments inflicted upon the people, including even college students and school-boys. At Lahore, the students of the Dyal Singh College were made to march ten miles twice a day in the hot summer sun for days between their college and a muster-place where an English officer called the roll. The Medical College students were made to walk from twelve to sixteen miles a day in the scorching sun and sultry wind. Many a student fainted.

In Gujranwala, the Royal Air Force commanded by Captain Carberry indulged in bombing from æroplanes and firing from machine guns upon helpless people. One of the bombs was dropped in a school dormitory full of small boys. The manner in which the bombs were dropped upon the defenceless people -may be imagined from Lieutenant Dodkin's statement. He said, "I saw twenty or thirty people in a field talking to one another and dropped bombs on them. I did not know who they were, whether they had assembled for unlawful purpose, but I bombed." The result of this air attack upon Gujranwala, which was treated as if it were a fortified belligerent city in Flanders, was twenty-seven wounded and eleven killed.

The most horrible act of the bloody tragedy was enacted at Amritsar in the Province of Punjab. In this place an open-air mass meeting was being held on the afternoon of April 13. And to this unarmed and peaceful gathering, which included old men, women and children, came a dashing brigadier-general named Dyer. He came not merely with a body of troops with rifles in hand, but with armored cars with machine guns. The result of the General's visit is briefly told in the following paragraph from *The Manchester Guardian*:

"When General Dyer arrived on the scene he proceeded through a narrow entrance at the northern extremity. The crowd facing him was estimated at more than five thousand. The crowd was not asked to disperse. Within thirty seconds he had ordered fire to be opened. A huge roar went up from the crowd, and they struggled madly to get out......The firing was not in volleys, but each man took his own time. General Dyer subsequently said that he went on firing until they ran short of ammunition. Altogether 1650 rounds were fired, and it lasted about ten minutes.

"The number of killed was between four and five hundred, and the wounded were estimated at three times that number. As regards the wounded, General Dyer said his force was not in a position to render medical aid. *It was not his job to go and aid the wounded*, but the hospitals were open and they could have gone there."

After the massacre, General Dyer issued a proclamation ordering the people to keep off the street on pain of severe punishment. The consequence was that hundreds of dead and dying, maimed and wounded were left alone in the field for twenty-seven hours with no one to look after them.

Later on at a Commission of Inquiry, Justice Rankin, a member of the investigating body, asked General Dyer: "Excuse me putting it this way, General, but was it not a form of frightfulness?"

General Dyer: "No, it was not......I thought that I should shoot well and strong, so that I or anybody else

should not have to shoot again. If I had the right to fire one shot, I had the right to fire a lot of rounds..."

When asked what reason he had to suppose that the crowd would not have dispersed without firing he said: "I think it is quite possible I could have dispersed the crowd without firing, but they would have come back again and laughed, and I should have made what I consider to be a fool of myself."

One of the members of the Commission then read out a telegram from Lahore to the General, which said: "Your action correct. Lieutenant Governor approves"...

Terrible as was this massacre, General Dyer did not stop there. On April 15—two days later—martial law was proclaimed in Amritsar; and then followed another chapter of despotism. All Indians in the city were ordered to alight from vehicles and salute any English officer, whom they met. Nor was this all. Hundreds of people, practically without any trial, were stripped and flogged in public. There was also a "crawling order" which required Indians passing through a certain street to get down on their knees and crawl on all fours. Whom the gods desire to destroy, they first make mad.

One may ask: What has the British nation had to say about this terrorism? What has the British Parliament done about the Punjab massacre? While all India was shocked and convulsed, all information relative to these outrages was carefully prevented from reaching the Parliament for nine long months. The press was rigidly censored, and cablegrams dealing with the disturbances were withheld from transmission. This method of procedure by the Viceroy, it is almost needless to point out, is typically illustrative of the fiction of the "responsibility of the Government of India to Parliament." At all events the Parliament has not yet called any one to account. In the meanwhile Judge Rowlatt, the father of the Rowlatt Act, has already been decorated by his Imperial Majesty King George, with the insignia of the Knight Commander of the Star of India. And Dyer has been promoted, in recognition of his "services," to an important command. In fact he has been hailed in England by the champions of British imperialism as a great hero.

*The Morning Post* (London) declared that Dyer "has done the highest credit to the British Empire's rule of subject nations," and *The New Statesman*, also of London, which has at least the quality of frankness, stated in commenting upon the affair that "we hold India by the sword" and will hold it by the sword alone. Briefly, the British imperialists said in effect that order could only be maintained in India by massacres, and massacres must go on. To this an answer was, however, returned by *The Manchester Guardian* in these terms: "It is also exactly what the partisans of Abdul Hamid declared to be the state of things in Constantinople when he caused his agents to massacre crowds of Armenian civilians in the streets. The Sultan's friends pleaded that if he was not to be free to do such things the game of law and order would be up." Is it any wonder then that the Indians believe their rulers have gone beyond Prussian methods and have resorted to the practices of the Turks? And who knows that the inevitable consequences of such acts will not again be writ large in blood and fire across half the world?

As might be expected, the application of the ruthless policy of the Viceroy has caused a wildfire of passionate moral indignation to sweep over the whole continent. The well-known Hindu poet Rabindra Nath Tagore, recipient of the Nobel Prize, in asking the Viceroy to relieve him of the title of English knighthood, gave voice to what Indians felt when he said in part:

"The enormity of the measures taken by the government in the Punjab for quelling some local disturbances has, with a rude shock, revealed to our minds the helplessness of our position as British subject in India. The disproportionate severity of the punishments inflicted upon the unfortunate people and the methods of carrying them out, we are convinced, are without parallel in the history of civilized government, barring some conspicuous exceptions, recent and remote. Considering that such treatment has been meted out to a population, disarmed and resourceless, by a power which has the most terribly efficient organization for destruction of human lives, we must strongly assert that it can claim no political expediency, far less moral justification......Knowing that our appeals have been in vain and that the passion of vengeance is blinding the noble vision of statesmanship in our government which could so easily be magnanimous as befitting its physical strength and moral tradition, the very least that I can do for my country is to take all consequences upon myself in giving voice to the protest of the millions of my countrymen, surprised into a dumb anguish of terror. The time has come when badges of honor make our shame glaring in their incongruous context of humiliation, and I for my part wish to stand, shorn of special distinctions, by the side of those of my countrymen who, for their so-called insignificance, are liable to suffer a degradation not fit for human beings."

Modern India which has absorbed the political teachings of Mill and Mazzini, of Jefferson and Lincoln, cannot long be held down by bayonets and machine guns, by deportations and massacres. The system of absolutism has been tried in Germany, Austria, Russia, and it has been found wanting. The same is also true in India. The government of the Viceroy must come to an end. If India is to be saved for the Empire, she must have complete self-government. If India is to be made a strong bulwark of the British commonwealth, a potent force for world progress, she must have home rule. "Can India play her proper part," asks Dr. Rutherford, an ex-member of the British Parliament in his *Commonwealth or Empire*, "a useful and glorious part, in human evolution, while in bondage to Britain? In refusing India freedom and self-government is not England a great barrier to freedom and justice in the world? If India were under the iron heel of Prussia or Russia, would not Britons be the first to cry out "intolerable iniquity!" 'insufferable crime against liberty!' and in the event of India fighting for her freedom, would not Britons lend their aid, as they are now doing to free Belgium or Serbia? British government of India may be good of its kind, but 'good government is no substitute for self-government,' as Campbell-Bannerman wisely said......The atmosphere of subjection is poisonous, crushing all that is virile and worthy, and fostering all that is vile and ignoble. I am prepared to please British imperialists by confessing that I think British over-rule is better than Prussian or Russian over-rule, but at the same time I must remind my countrymen that Britons have stooped to Prussian and Russian methods in the government of India."

The new Government of India Act will not be able to protect India from a repetition of the Rowlatt Act and the Punjab atrocities. The only solution of the Indian problem, which is after all a vast world problem, is autonomy. The India of to-day is not the India of two or three decades ago. Within the last few years India has traversed the track of centuries. Events in that land are now marching with increasing rapidity. The rising flood of Nationalism has changed India almost as completely as the Revolution of 1789 changed France. India will not "stay put." Indian statesmen may make mistakes—and what statesmen do not and have not? On the other hand, Indians, because they are Indians, because of the faith that is in them, are likely to rule their own country far better than any foreign bureaucrat can ever hope to. The unqualified opinion of the Indian *intelligentsia* is that England has made a mess of things, and had the country been in charge of the Indians instead of the English administrators whom Edmund Burke in his day called "birds of passage and beasts of prey," affairs could have gone no worse. Indians, therefore, are now asking:—Why cannot England do for India what the United States has done for Cuba? In any event, India, filled with profound political and economic discontent, cannot be kept indefinitely under

an autocratic administration. The time has come when India should be given a determining hand.

In conclusion, there is no affectation in saying that the writer as a student of political science has great respect for the British form of government in Great Britain, has great personal admiration for the liberty-loving individual Briton. At the same time none of us can forget that the people of India are now pleading before the bar of the world's conscience for a great cause. That cause—home rule for India—is as great as the cause of Belgium, Servia, Bohemia, Poland or Armenia. That cause—the reclaiming of one fifth of the human race for self government—is as sacred as the cause of justice, as the cause of humanity.

## Miscellaneous.

### Hindu Nationality.*

BY V. CHINNASWAMI.

Before proceeding to discuss about the possibility or otherwise of building up the Hindu Nationality it is quite essential to have a peep into the past to acquaint ourselves with the state of things of today so that we may consider the necessaries and the methods to be adopted in regard to the building up of the Hindu Nationality on the old decayed one with certain modifications as the case may require. But it is quite important to know about the state of the Hindu Nationality during the times of the ancient Hindu kings as Sri Rama, Bharata, Dharmaputra and others. It appeals to us more as an ideal state than as practical reality. The utopian part of the age lies in the fact of the enumeration in Ramayana and other Puranas of the actions of certain of our heroic semi-deities lying beyond the scope or sphere of the present-day human activity and skill. The special feature of the age is to be found in the peoples' observance of the rules and ordinances of Hinduism to their very letter in practice. The caste system introduced during the time of Manu according to our Shastras (?) was in its full swing and the division of labour on which the caste system was based worked harmoniously without the interest of the one caste coming into collision with that of the other so that the Hindu community as a whole remained perfect and the Hindu nationality was unrivalled and unexampled for its unalloyed glory and purity. One of the reasons that contributed to the growth of the Hindu nationality was the tolerance of the four castes of Hinduism which allowed inter-marriages to take place among themselves (?) as belonging to one and the same Hindu joint community. It was more or less of a larger family of a State than as a republic of separate entities retaining their own individual status at the expense of the existence, cost of the growth and pain of the progress of the Hindu nationality.

Then coming down to the age of Asoka, Vikramaditya Chandragupta and Samudra Gupta and other Hindu Kings it is to be observed that it was during their time that Buddhism was founded and spread not only in India but also in countries outside it and as a consequence many of the Hindus of India were converted to Buddism though Buddhism is often said to be an offshoot of Hinduism. It cannot be denied that since the time of the founding of the Buddhist religion it had remained and has been till very recently in a state of hostility to Hinduism and has been retaining its own individuality and that beyond the sphere of Hinduism. China and Japan became Buddhist provinces. Ceylon also did not fail to embrace Buddhism as its religion. But Buddhism was not allowed to remain intact in India the place of her birth and origin. It was removed though not completely by several Hindu leaders as Sankaracharya Kumarila Bhatta, Ramunuja, Lord Chitanya and others who took the trouble of reconverting almost all the then Buddhists of Hindustan back to Hinduism. Here we have got an instance of our leaders setting the example rather by practice than by quoting textual authorities that those converts who originally belonged to our religion could be taken back to our Hindu fold without any objection of tainting the purity or the sanctity of the Hindu homes, the sacred nature of our Hindu religion or demoralising our Hindu nationality. From archeological research it is stated in the "Hindu" of some day in the last week of June that Hindu fold, Hindu religion and Hindu nationality had admitted during the time of the Greek invaders several of their men and it was perhaps they (the Greek invaders) that were the cause of the name that we are bearing today as Hindus. If I may venture to say that it was that particular period of our history when our Hindu nationality had its disturbance in its safe preservation and peaceful predomination through extraneous sources of Greek invaders. That was the stepping stone of further invasions conquests and consequent settlements into Hindu India and made it an Indian India with several other religions as its componant parts of inhabitants though the majority of them are Hindu even today.

Coming down further to the Moghul period, to the age of the Moghuls, we see Tartars and Muhammadans invading India often and making the smooth religious flow of Hinduism suffer and causing disturbance to the Hindu nationality. Examples like that of Nadar Sha and Tamurlain, Muhamad Gazni and Muhamad Ghori are all instances of frightful remembrance to every Hindu. Added to the aggressive and warlike invasions of the foreign Muhamadan invaders the disunion amongst the Hindu kings of Hindustan helped the foreigners in no small degree by giving room to them for settling here permanently and gain kingdom after kingdom by playing one Hindu king against the other and so on. The result was the establishment of a Moghul empire on a firm and strong basis and the religious fanaticism of the Moghul Emperors resulting in the prosecution of the Hindus laid the foundation stone for the decay and degradation of Hinduism, its religion and thereby its nationality.. Another reason for the dismemberment of the Hindu nationality might have been resultant from the preachings and writings of sectarian leaders. They have done good, no doubt, Sankara in reconverting Buddhist to Hinduism, Ramanuja by converting Panchamas to Brahmanas and non-Brahmanas into men of high order of devotion, Vallabha in converting a large number of Jains into the devotion of Lord Sri Krishna after undergoing the several obstacles thrown against him by the Moghul Emperors and also converting Muhamadans into Vaishnavaites as in the case of Allighan Pathan and other leaders in various ways and these leaders might have been good, learned and erudite scholars in the field of philosophy but it is to be borne in mind that they never interfered, not in the least, with the general principles of Hinduism; neither did they want their followers to observe different rites and ceremonies other than those or in other ways than those enjoined in our Holy Scriptures. What they actually did was their height of knowledge in higher philosophy made them differ in certain respects from one another and it was all they did. No two views can agree in any part of science or knowledge. But it is more so in the case of philosophy. But the real mistake lay with the later followers of these leaders who made a move in different directions observing one another as if following two different leaders of two different religions altogether and as such with jealousy and hatred. In vieing with each other these leaders of philosophy seem to have condemned each other by calling as "Pashandas" and so forth. But the leaders never intended that their followers also should be of the same type as themselves but the duty of the descendants of these leaders was to have taught the people, rectified the people then and there of their duty of co-operation and should have unveiled to them the disadvantage of their getting into different sections each of which viewing the other with hatred since the followers of these leaders fail to do their part of duty and neglected their duty of inculcating the benefits of harmony and co-operation, that the deep gulf of sectarian complications had widened itself making a united action impossible on the part of the Hindu community, a pity, nor even on the part of various sections of the community as in the case of Thengalais and Vadagalais whose suits it is regretable to note and appeals and criminal files have piled up on the files of various courts of law from the sub-magistrates to

* This essay, said to be the Prize-essay on the subject submitted to the Hindu Dharma Maha Mandal, was sent to us with a note recommending its publication by Mr. Pattabhi Seetaramiah, Editor, *Janmabhumi*, Masulipatam.

that of the Privy-Councils both in India and in England in spite of the melonchaly fact of their being the followers of one and the same Ramanuja. The immediate remedy to revive our Hindu nationality if such a desire has really risen in our minds to the credit and to the glory of ourselves lies, in the giving up of sectarian views, of sectarian notions, of sectarian complications and of sectarian differences in the interest, in the revival, in the maintenance and in the progress of a common Hindu religion.

Tracing down the history of the Hindu nationality to the modern period we can find the so-called non-intervention policy of the Government has made the united members of the Hindu community prolong and continue their state of disunion at the expense of their own national feeling, national thought or action of a united Hindu community.

I may here point out that the Government will be confering a great boon upon the Hindu nation if it should be pleased to accord the same treatment to the Hindu religious institutions as it does by extending its liberal hands towards the encouraging of their brother-Christian Associations and institutions. Taking into consideration that the majority of the Indian nation is composed of Hindus, it is the earnest desire of many to preserve the nationality of the Hindus instead of allowing the Hindu nationality to merge into the broad stream of Indian nationality. The arguments not for argument's sake but as explanatory that are to be advanced in favour of retaining and reviving the Hindu nationality instead of or in addition to an Indian one are too many and various. Mainly because Hindus were the original inhabitants of the Hindustan (afterwards modified as India) that India was the original abode of Hindu civilisation, Hindu culture, Hindu thought and Hindu action it is but right and just that Hindus should claim for the existence, the revival and aspire for the maintenance and hope for their progress and prosperity, of their Hindu nationality. Even after Hindustan of Hindus had become India of Indians consisting of several other religionists other than Hindus as its inhabitants and permanent settlers having some stake in the land that it remains almost Hindu in nature and its inhabitants are in every respect Hindu in thought, in practice and no less in action. Many of our other religionists in India are mostly Hindus converted to Muhamadanism or Christianity either voluntarily or by force and under circumstances or under weak moments and as such they cannot under any circumstance consciously allow their maternal or paternal religion to die out. If the present Hindu Scriptures, Vedas, Puranas, Itihasas are the works of the Hindus, if the present day advanced Hindu music is the result of hard labour of Hindus, if the present day Hindu temples and palatial buildings of architectural importance are the standing monuments of Hindu architectural intellects, if Sanskrit language accepted to be the most famous and the most ancient and most respected language of the world is the language of our Hindus, if Hindu civilisation should have given birth to Greek, Roman and Egyptian civilisations of the earth, if the modern-day-appreciated ornaments of beauty and fashion are the result of Hindu workmanship, if the modern Scientists, astronomers, have something to do with ancient Hindu men of intellect and genius and their immortal writings and if all these and much more belong to Hindus and Hindus alone why should other Indians take away the glory and the pride which are the rightful belongings of Hindus, Hinduism and Hindu nationality. Hindu nationality is true Indian nationality as it is the ancient Indian nationality though modern India may have created other religionists by conversion or other circumstances to claim their right of Indian citizenship. Now it seems to me there is practical necessity of rebuilding the Hindu nationality and for the revival of which and the requirement of rebuilding is firstly the hearty co-operation of all classes of people that live in India. We should not allow our people to go away to join other religions and being converted to Christianity or any other religion. Men have volunteered their services. Money has been pouring in lakhs in every quarter in America to evangalise the whole world into Christianity. What caution have our Hindu brothers taken against the danger. Few men are there, men of the type of Mr. Lodd Govindas who sacrifice their precious time for the revival of Hinduism as a labour of love and take up the work of Hinduism and rebuild its nationality. If Muhammadans, Parsees, Jains, Buddhists and others at least in their own self-interest join us against the great dangerous movement then alone can we succeed in putting an end and evading the proposed evangalisation. Above all the several members whether sectarian or sub-sectarian or belonging to any division of the family of Hindu community ought to be made to feel his own share of responsibility, however small or insignificant it may be in the preservation of our ancient, revered religion. To this end it is imperative that Hindus should adopt such ways as are here pointed out to make the Hindus really conscious of the existence of our religion and that of our nationality.

The first step in the preservation of our religion is unmistakably in the preservation without great changes or modifications in the observance of ordinances rights and ceremonies besides uniformising our daily Karma Anushtanams for all common Hindus for common observance in order to infuse a spirit of love and devotion and attachment towards the general common Hindu religion in the mind of every Hindu.

To preserve our Hindu nationality Sanskrit language in which are written our srutis and smruties, ithihasas and Puranas should be spread throughout the length and breadth of India. In addition to starting of special Sanskrit schools Sanskrit education must be made compulsory in all Schools and Colleges in India, by giving it equal prominence with the English language.

To give up sectarian views and complications in the interest of Hindu national unity and reserving the study of higher philosophy for the sake of absolute pursuit of philosophical knowledge and purely private individual discussions on the merits of different schools of philosophy or other Sadana should be the pure and definite aim of all Hindus who are interested in the welfare of our community and the upkeep of the nationality. No idea of philosophy ought to tamper with the idea of general Hindu religion. Every Hindu ought to be brought under the impression and no less in practice that he is a Hindu and identify himself as a Hindu with any Hindu as all are bound to our Vedic Scriptures, the followers of any leader of any view whatsoever be he, a follower of Madhva, Sankara, Ramanuja and Vallabha.

The next thing required for the building of our nationality is to give non-Brahmanas consisting of Kshatriyas, Vaishyas and Sudras full scope to study our religion and understand it in its full significance firstly by themselves practising and observing Hindu rites and ceremonies as enjoined by our Shastras and then by preaching to such of his caste men who are ignorant of the high ideals of Hinduism and who are indifferent to the progress of Hinduism, Hindu religion and Hindu nationality.

We must encourage the study of our literature, respect our religious works and revere them without which the revival of Sanskrit literature which is almost identified with the revival of Hinduism, is almost impossible and no less impracticable. We should enable poor men of the Hindu community whether Brahmin or non-Brahmin by financial help and other encouragement in the matter of rendering their services to the noble cause of reviving Hindu religion.

The next object should be to make the position of the Panchamas better off and make them feel the disadvantages of becoming followers of Christianity and other religions while they could very well afford to command comparitively greater convenience, social and political status by remaining Hindus.

The chief aim should be in reviving Hindu nationality to make the Hindu community allow of taking back its original followers, who were in their weak moments converted to some other religion.

Then the question of marriage needs our particular attention for it goes a long way in forming the physique of Hindu children of future generations, which affects Hindu nationality and its national power of resistance and out-put in the coming generations. The marriagable age for the boy and the girl needs to be fixed and should be brought into practice rather than by a law unobserved in the statute book.

Special care ought to be taken that proper physical training is given to Hindu boys and girls in their respective schools and colleges.

In reviving Hindu nationality the question of Hindu womanhood should be thoroughly dealt with. The position of women must be made a little more comprehensive and they must not be made mere animals of passion and machines of service but must be given some real and proper education, so as to make them able to understand the position of their country, the status of their homes, in the matter of family finance and economy, the value and the necessity of allowing their children to be trained on national lines to be of service to their Hindu national uplift and such other important lessons and in giving training and preaching morals to their young Hindu children. The Hindu woman must be made to understand the mode of love and the attachment they should have towards their husbands and not to imitate the Western way of things and the sort.

To revive the Hindu nationality in these days of complicated Indian nationality, we have undoubtedly to face several obstacles to maintain our originality and show to the world that we belong to one of the most ancient nations that has spread the true civilisation to the whole world. Our Ganita Shastra and astronomical calculations have shown to the world as to our evolution, our age, our history, our incarnation, our Rishis as a sufficient proof of Hindu nation having been the first civilised nation of the world. All morals all ethics, all codes of law, all equity which have been latterly promulgated in the world is based upon the principle Hindu nationality. A study of Ramayanam if critically understood will show amply as to our characteristic morality, justice and the capacity for administrations, and the morals and the ethics of all the world put together will not be equal to the knowledge of inferences that could be drawn from a study of the great epic the age of which is today so many thousands of years B. C., when other instances of Indian historical events can prove beyond all doubts without facts and figures about the existence of Hindu nationality from so remote a time.

What we want to point out here is that it is highly deplorable that the students of the Indian History are being considerably misled by the accounts of Indian Histories published by Western historians or other historians treading on the same lines with their misguided statements of B.Cs. and A. Ds. made by people who have not yet been able to understand the high and noble ideals of Hinduism and its nationality. The dishonourable accusations on the conduct and morality of heroes like Shivaji are one of the several instances of prejudicing Hindu minds. Therefore immediate attention must be paid in order to standardise certain Histories of India after correction and modification for the proper study of Indian students, boys and girls to enable them to have some noble idea of their ancient Hinduism. Study of Indian History should be given more prominence in the curricula of studies in preference to the study of English and European histories.

However much our Indians may attempt to imitate the so-called Western civilisation in the hope of building up national advancement more suitable to agnostic and aesthetically atheistic life, than the sweet charming innocent happy and contented life of the glorious Hindus, they are bound to fail in their attempt of becoming a nation like that of the Westerns unless the Hindu nationality is firmly established in its real sense which is practically the revival of Hindu religion on purely ancient lines in the matter of making the rites and and ceremonies suitable for the common observance of Hindus and other necessary things of the like.

Not only the orthodox people consisting of conservative Vaideeka Brahmans, Matadhipatis, Archakas and Gurus require to be educated in the interest of reviving Hindu religion and Hindu nationality which is the best remedy and the positive cure for the diseased body politic of the present-day India, but also the heterodox people require to be considerably checked so as to prevent their being carried away by the glamour of the Western civilisation by accustoming themselves to foreign habits and becoming foreign to their own Hindu habits and Hindu actions and indifferent towards the progress of Hindu religion and its nationality.

Therefore under all these circumstances it is my earnest wish that the Hindu Dharma Mahamandal under the able presidency and patronage of Mr. Lodd Govindas whose self-sacrificing and loyal attachment and affection towards Hindu religion marks him as unique amongst all politicians of the day and more a saviour if I should so dare to call him, should take the question seriously and leave no stone unturned and spare no pains in the reconstruction and the rebuilding of our ancient nationality reviving its original glory, purity and unity without in any way affecting the good will, the good relation and the co-operation that exist between the Hindus and the Mahamadans, Christians, Parsees and other inhabitants of India. By this it is not my wish that progress of Indian nationality should be in any way interfered with. Indian nationality is one thing and Hindu nationality is another. I request the President of the Mandal to excuse me for troubling him with a long essay but I have the satisfaction and I am glad that I have done my best as in duty bound, what all I could to deal in detail about the revival of Hinduism, Hindu religion and Hindu nationality.

## Olla Podrida.

I learn that a gentleman in the Bombay Presidency wants to know wherefrom I got the information that Mr. Gandhi has called Varnashrama Dharma "the most diabolical thing in the world." I am afraid that I must hereafter keep a private secretary to index and docket and pigeonhole all that I read and note. I was able to hunt up this reference recently. There is a daily *Yclept Justice* in benighted Madras. Some say that it is as much Justice as lynch law is law. In the issue of *Justice* dated 24—8—1920 at page 4 the following passage occurs. "For, he (Mr. Gandhi) said the Non-Brahmins were justified in their demands in as much as that distrust was the result of the Brahmins arrogating to themselves all the privileges of superiority and fostering and maintaining that system of Varnashrama Dharma which was the most diabolical thing in the world."

* * *

I read recently about the persecutions of Professor Einstein by his fellow German Professors. This is all modern civilisation. No peace any where. Mutual worry and universal worry—that is the new motto of life!

* * *

The Congress squabbles have not yet ended. The Muhajirins are all coming back. Strikes are going on successfully everywhere. The miserable cartoons in *New India* are endless in number.

* * *

Meantime two new facts have been found. Please make a note of them. The monkeys are talking. The earth is growing bigger.

* * *

E. J. Payne has solemnly told us that modern civilisation means the substitution of an artificial for a natural basis of substance! That is the secret of civilisation! Very good. We live and learn.

SCRUTATOR.


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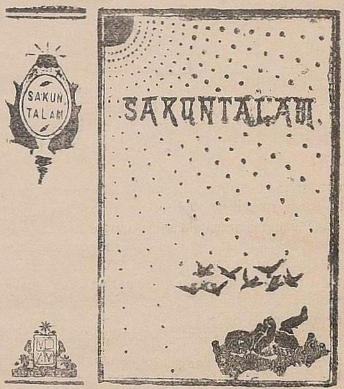


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